DANDELIONS

DANDELIONS of the velvet lawn, Golden broaches on the plaid of May; Living tints of beauty ye have drawn

A prolific sisterhood are ye, Blooming in the common paths we tread, Giving lustre to the grassy lea. Growing on the green mounds of the dead.

Tulips nod on longer, fairer stems: Blue-bells swing more gracefully in air. Roses boast far richer diadems-Gayer dress the jewelled lilas wear.

Wherefore then so dear are ye to one Finding *weet romance no more in life, Struggling on beneath a clouded Sun, Daily covered with the dust of strife?

Drinking gladness from the gentle rain. Locking reproach to you concave blue-Faded chaplets ye recall again, Worn by May-time when my years were tew:

When I plucked ye in my rural walks While the ground bird framed her nest and Piping gaily on the hollow stalks, [sung : Changing them to ringlets with my tongue

When ye graced with yellow dots no more Pastures old, through which I loved to stray Filling globes of silver that yebore, With a breath I used to blow away.

VIII Emblems were they of dalusive schemes Wildly shaped in boyhood by my brain, Passing joys, and evanescent dreams, Perished never to revive again.

Some at rest beneath the turf of spring, Dear to me in those enchanted hours, Back with looks they were in life, ye bring; Back with shouts, and laughter wild, ye Flowers!

THE TIMES:

A LECTURE, BY RALPH WALDO EMERSON. From The Dial.

But have a little patience with this melancholy humer. Their unbelief arises out of a greater Belief; their maction out of a scorn of inadequate action. By the side of these men, the hot agitaaction. By the side of these men, the hot agita-tors have a certain cheap and ridiculous air; they even look smaller than the others. Of the two, I own, I like the speculators best. They have some piety which look with faith to a fair Future, un-profuned by rash and unequal attempts to realize it. And truly we shall find much to coasole as, when we consider the cause of their uneasiness. ambition and rapacity, from impatience of one or another form of government, but from new modes of thinking, which shall recompose Society after a new order, which shall animate Labor by Love and Science, which shall destroy the value of many kinds of property, and replace all property within the dominion of reason and equity. There was never so great a thought laboring in the breasts of men, as now. It almost seems as if what was men, as now. It almost seems as it what was aforetime spoken fabulously and hieroglyphically, was now spoken plainly, the doctrine, namely, of the indwelling of the Creator in man. The spiritualist wishes this only, that the spiritual principle should be suffered to demonstrate itself to the end, in all possible applications to the state of man, without the admission of anything unspiritual, that is, anything positive, dogmatic, or personal. The excellence of this class consists in this one thing, that they have believed; that, affirming the need that they have believed; that, affirming the need of new and higher modes of living and action, they have abstained from the recommendation of low methods. The fault is that they have stopped at the intellectual perception; that their will is not yet inspired from the Fountain of Love. But whose does it lead! We have come to that which is the spring of all power, of beauty and virtue, of art and poetry; and who shall tell us according to what law its inspirations and its informations are given or withholden?

I do not wish to be guilty of the narrowness and pedantry of inferring the tendency and gen-ius of the Age from a few and insufficient facts of Every age has a thousand sides and signs and tendencies; and it is only when surveyed from inferior points of view, that great varieties of character appear. Our time too is full of activity and performance. Is there not something comprehensive in the grasp of a society which to great mechanical investion, and the best institutions of property, adds the most daring theories; which exproperty, and the most universal problems?

At the manifest risk of repeating what every other

Age has thought of itself, we might say, we think
the Genius of this Age more philosophical than
any other has been, righter in its aims, truer, with
less fear, less fable, less mixture of any sort.

But turn it how we will as we pender this many.

But turn it how we will, as we ponder this mean-ing of the times, every new thought drives us to the deep fact, that the Time is the child of the Etern-ity. The main interest which any aspects of the Times can have for us, is the great spirit which gazes through them, the light which they can shed on the wonderful questions. What we are? and Whither we tend? We do not wish to be deceived. Here we drift, like white sail across the wild ocean, now bright on the wave, now darkling in the trough of the sea;—but frem what port did we sail?
Who knows? Or to what port are we bound?
Who knows? There is no one to tell us but such poor weather-tossed mariners as ourselves, whom we speak as we pass, or who have hoisted some signal, or floated to us some letter in a bottle from But what know they more than we! They also found themselves on this wondrous sea. from the older sailors, nothing. Over all their speaking-trumpets, the gray sea and the loud winds answer. Not in us; not in Time. Where then but in Ourselves—where but in that Thought through which we communicate with absolute nature, and are made aware that, whilst we shed the dust of which we are built, grain by grain, till it is all gone, the law which clothes us with humanity remains new? where, but in the Intuitions which are vouchsafed us from within, shall we learn the Truth? Faithless, faithless, we fancy that with the dust we depart and are not; and do not know that the law and the perception of the law are at last one; that only as much as the law enters us. appearances, lies that which is, that which lives, that which causes. This ever-renewing genera tion of appearances rests on a reality, and a reali-

To a true scholar the attraction of the aspects of Nature, the departments of Life, and the passages of his experience, is simply the information they yield him of this supreme nature which larks, within all. That reality, that cassing force is moral. The Moral Sentiment is but its other name. It makes by its presence or absence right and wrong heavy and uginess, genus or depresation, experience or absence right and wrong heavy and uginess, genus or depresation, experience or absence right and wrong heavy and uginess, genus or depresation, experience in the grante comes to the surface, and it was a few minutes of the surface, and it was a few minutes of the surface of the surfac

leaders and examples, rather than the companion of the race. The granite is curiously conceale inder a thousand formations and surfaces, unde

and for that speak. Only as far as that shines through them, are these times or any times worth consideration. I wish to speak of the Politics, Education, Business, and Religion around us, with and patron of every new thought, every unproven opinion, every untried project, which proceeds out of good will and honest seeking. All the newspapers, all the tongues of to-day will of course at first defame what is noble; but you who hold not be to the course of the

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the mind of every candid person of its extraordinary victues:

'I am escaped with the skin of my teeth,' - Job.

Mesers, Editors: One of the most bathsome afflictors to which man is inhice is a diseased alon, and unfortunately the remedies usually employed flor removing it often do more harm than good. I have heretothere, for twenty years, been more or less afflicted with that involvate and disposing disease of the skin called Salt thousa or Tetter; and although I made use of the peer reptans of the most skillal physicians, and of various popular remedies, yet I never isomet any lasting hereit from any tring that was done for me. But I am now happy to account or those similarly afflicted that Sandis Remedy has entirely cured me, for, before I used five boxes of the Remedy, in conjunction with their Saragarilla Syrup, I was perfectly cured in a finite in the disease since. Respectfully vone; and, although it is now aver two years ago, thave notined a symptom of the disease since. Respectfully vone; and, although of the most work two years ago, thave not ind a symptom of the disease since. Respectfully vone; and, although it is now aver two years ago, thave not ind a symptom of the disease since. Respectfully vone; and, although of the most work two years ago, thave not indicate the best of your Remedy and Syrup of Saraparila, and I wish every person troubled with this decadiod complaint in any form would call on me, and I will sandy then that your medicine will cure them perfectly. Yours traity.

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